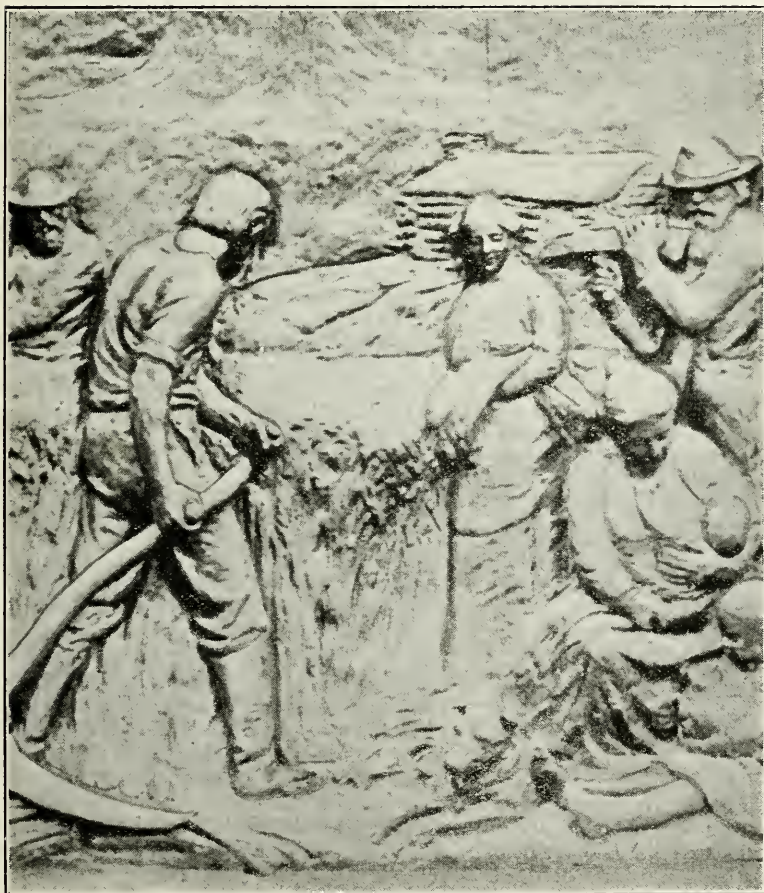


THE LATTER-DAY SAINTS'  
**MILLENNIAL STAR**

ESTABLISHED IN 1840

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**The Harvest**

*For Its Golden Gifts, There Is Thanksgiving*

(See article page 758)

## PERSONALITY IN RELIGION

By PROFESSOR W. WILFORD POULSON

OF BRIGHAM YOUNG UNIVERSITY

THE Gospel message which I have chosen for emphasis and brief discussion pertains to the central place of personality in any adequate conception of the religion of Jesus Christ.

Let us first try to clarify our notions about personality.

At one extreme we have those who imply that personality refers mainly to certain mere external things that can be easily acquired—we might say put on—by almost anyone if he or she has only been let in on the secret. With them it may be a matter of such simple and generally purchasable things as jewelry,

cosmetics, manicuring, expensive-looking clothing or attention-getting mannerisms. How easy for people who have newly become rich to overdo their efforts in these directions as a short-cut to what sometimes passes for personality!

At the other extreme are those who seem to think that this term has reference to some mysterious "it" which one simply either has or does not have and which is almost altogether beyond one's power to achieve.

From the dictionary we learn that the term may be used as a synonym for person, stressing the fact that diverse traits have undergone a process of development and unification. In another sense it designates the distinguishing qualities of an individual which are most important in determining his social adjustments. Professor Carr of the University of Chicago says: "We speak of an individual's personality when we wish to refer to all those traits and characteristics of his self that make or mar his

efficiency in dealing with other individuals."

On the worth of personality we find the following in Matthews' and Smith's *Dictionary of Religion and Ethics*: "Each person has independent ethical worth, and is to be treated as an end, not as a means. This valuation of persons lies at the heart of Christianity."

Dr. Fosdick says: "History is clear about one truth: The final test of any institution or civilization is the quality of personality it produces. Any land or organization, let it create whatever else it may, if it fail to create character is committing suicide."

Professor W. H. Chamberlin, a great Latter-day Saint teacher, emphasized that "personality is the highest thing in the world

### The Author

THIS interesting approach on one of the phases of Mormonism comes to *Star* readers from a man whose position as an educator affords him a keen insight into the study of personality both from a practical and theoretical view.

Elder Poulson is Professor of Psychology at Brigham Young University at Provo, Utah. Since his graduation from there in 1914 he has studied at University of Utah and University of Chicago, returning to the Church institution in 1916 as assistant Professor of Education.

and that the enhancing of it is the greatest end in life—the one proper end of our living and striving.” (See Chamberlin, R. V., *Life and Philosophy of W. H. Chamberlin.*)

In the religion of Jesus all other values of life are subordinated to the really enduring ones that center closely around personality. His emphasis upon the habits and attitudes that should characterize the citizens of His kingdom is seen in the teachings of the Sermon on the Mount and more particularly in the Beatitudes. Here He places the traits of humility, teachableness, striving for the good life, willingness to extend mercy, inward purity, making peace, and perseverance in well doing in spite of great discouragement, in sharp contrast with the so-called “righteousness of the scribes and Pharisees.” Here we are told also to consider carefully the intentions as well as the social consequences of what we do. (Matthew 5: 28 and 7: 19.)

A few typical sayings of the Great Teacher show this same emphasis. He said:

“I am come that they might have life, and that they might have it more abundantly.” (John 10: 10.) “Cleanse first the inside of the cup and of the platter.” (Matthew 23: 26.) “All these evil things proceed from within, and defile the man.” (Mark 7: 23.) “The sabbath was made for man and not man for the sabbath.” (Mark 2: 27.) “Neither do I condemn thee: go thy way; from henceforth sin no more.” (John 8: 11.) “If ye abide in my word, then are ye truly my disciples.” (John 8: 31.) “By this shall all men know that ye are my disciples, if ye have love one to another.” (John 13: 35.) “For what is a man profited, if he gain the whole world, and lose or forfeit his own self?” (Luke 9: 25.)

**T**O still further illustrate our theme there are important features of one of the greatest stories in the world, the matchless story of the Prodigal Son. (Luke 15: 11-32.)

In relation to our topic, note carefully such things as the father's judicious regard for an important aspect of the wayward son's personality—his free agency; how easy it was for the son to drift to very low levels of personality-expression; how he was exploited (treated as a means) by his new friends; how he was finally led to come to himself and say, “I will arise”; and how much is revealed by the fact that his father saw him “while he was yet afar off.” (The father, with all his respect for his son's personality and his disappointment at the wrong choices made, had never ceased to love him and hopefully yearn for him to begin the upward climb again). We should not lose sight of the important fact that we all are to some extent lost in much the same sense that the prodigal was lost, and each of us has the constant need in many respects of having his better self with genuine determination, say, “I will arise!”

According to the true Gospel plan, we each have the privilege and the responsibility of making the choices of the kind of life we would live. The fact “that God will force no man to heaven” does not betoken His indifference, but rather a deep appreciation of how personality growth, like all other growth, must take place from within, and how He is to a certain extent limited in cooperating with us to achieve ever fuller lives.

How much all this contrasts with certain trends in our modern life with its over-concern with temporal, external and material values and its domineering dictators and regimenta-



tion. What a need there is today for a new appreciation of what Jesus taught and exemplified in His life! Latter-day Saints have been challenged, and let us hope also energized, by new revelations emphasizing the fundamental and dynamic nature of personality and the widespread and ever-present need of repentance and more worthy living. Let us read a few typical extracts :

“Say nothing but repentance to this generation.” (Doctrine and Covenants 6: 9.) “It is not meet that I should command in all things. . . . Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness.” (Doctrine and Covenants 58: 26-27.) “No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned.” (Doctrine and Covenants 121: 34-44.)

**H**OW supremely important is repentance—trying to do better! Also what a premium is here placed on worthwhile initiative, and where do we find a more sobering conception of authority!

The story of the three rings given by Lessing in his drama, *Nathan der Weise*, in answer to the question, “Which is the true religion?” also helps to clarify this same problem. This story, freely translated and abridged, follows :

A long time ago a man of the east came into possession of a most precious ring from the hand of one who loved him. This wonderful ring had the mysterious power of making its possessor beloved by both God and man provided he had faith in its power. The ring remained in the family, being inherited from father to son. Whenever a father had more than one son the ring was then given to the one who was most beloved.

At length there came a time when the ring was owned by a man who had three sons, all of whom he loved equally. What should he do? He arranged with a skilled jeweller to make two other rings exactly like the old ring, which was to serve as a pattern.

When the father knew that he could not live very long he had each of his sons brought to him separately and to each one he gave a last blessing and one of the rings. Shortly afterwards he died.

Soon the three sons came forward, each with his ring and each claiming to be the lord of the house. They examined, they quarreled, they complained. Each one said :

“The other rings are false. Father gave me the genuine ring. I was the son that he loved most.” But no one of them could convince the other two.

Finally they went to a judge for his decision. Each swore before the judge that he had received the ring directly out of his father's hand—which indeed was true. Each was vigorous in accusing the others of making false claims.

“Then,” said the judge, “if the father is not brought before my seat I cannot judge the case. Am I to guess riddles? Or do you expect the true ring here to unseal its lips? But hold—you tell me that the genuine ring has the secret power to make the wearer beloved by both God and man. Let that decide, for the counterfeit rings cannot have this power. Who of the three is best beloved? Is there no reply? Does none of these rings exercise the wonderful influence? The genuine ring perchance has disappeared. Then this is my counsel to you. If each of you has had a ring presented by his father, let each believe his own to be the genuine one. Let each sincerely strive to emulate his brethren in seeking to prove the virtues of the ring he has, by offices of kindness and of love and

(Continued on page 764)

## THE EFFICACY OF PRAYER

## Branch Teaching Message for December

PRAY unto the Lord, call upon his holy name, make known his wonderful works among the people; call upon the Lord that this kingdom may go forth upon the earth, that the inhabitants thereof may receive it and be prepared for the days to come in which the Son of Man shall come down in heaven clothed in the brightness of his glory to meet the kingdom of God which is set upon the earth. (Doctrine and Covenants, Section 65.)

A STUDY of the important subject of prayer is recommended as the branch teachers' message for December. It is urged that teachers make careful and prayerful preparation before going into the homes of the saints and that the suggestion be made in each home that this subject be given earnest consideration during the month. References suggested for study are Doctrine and Covenants, Section 65—Section 68, verses 28, 33; Matthew 21: 21-22; Mark 11: 23-26; Luke 11: 2-4; also the full text of the hymn, "Prayer is the Soul's Sincere Desire."

What prayer is:

Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast.

How to pray:

But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not therefore like unto them; for your Father knoweth what things ye have need of before ye ask him. (Matthew 6: 7-8.)

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. (Matthew 6: 6; 3 Nephi 13: 6.)

Pray in faith:

Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death. (Doctrine and Covenants 8: 10.)

He that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. (Doctrine and Covenants 68: 33; 133: 6.)

Spirit of prayer:

Prayer does not consist of words, altogether. True, faithful, earnest prayer consists more in the feeling that rises from the heart and from the inward desire of our spirits to supplicate the Lord in humility and in faith, that we may receive His blessings. It matters not how simple the words be, if our desires are genuine and we come before the Lord with a broken heart and a contrite spirit to ask Him for that which we need.—PRESIDENT JOSEPH F. SMITH.

Both family prayer and secret prayer should be urged upon all Latter-day Saints by the branch teachers. It is our duty to thank our Father in Heaven for His blessings and to ask for His guidance in all that we do.—(From *The Improvement Era*.)

## THE SPIRIT OF THE HARVEST FESTIVAL

By Emily T. Merrill

ALL-CHEERING plenty, with her flowing horn,  
Led yellow Autumn, wreath'd with nodding corn.

**I**T is a nice custom to render thanks at this season of the year when the harvest has been gathered. The Harvest Festival is a special occasion. At that time we bring of the abundance which nature has provided and give thanks unto God for His bounteous goodness unto us.

### Giving Thanks

LATE autumnal days bring a season during which acknowledgment to God is made for the golden fields of another harvest. In America today Latter-day Saints are commemorating the annual Thanksgiving. In Britain for the past few weeks saints have expressed their gratitude at branch harvest festivals.

Portrayed on the *Star* cover is a plaque of the Mormon Pioneer harvest in Salt Lake valley. The bronze tablet appears at the base of the Seagull monument (*Star* October 24) on the Temple grounds. Parley P. Pratt wrote of the first harvest on the once sagebrush wastes: "Large sheaves of wheat, rye, barley, oats and other productions were hoisted on poles for public exhibition, and there was prayer and thanksgiving, congratulations, songs, speeches, music, dancing, smiling faces and merry hearts."

This festival comes at the time of the year when the summer days are over and when the short, dark days of winter are here. But let us remember that these dark days of winter are a blessing; they represent a period of promise. It is the time in which nature prepares for the miracle of another spring and thereby makes the world ready for another sowing time. When the right spirit is manifested in the hearts of men—the spirit of thankfulness and fellowship—the light of hope comes shining through even in the dark days.

Many of us are apt to concentrate our attention upon our difficulties and misfortunes and thereby forget all the good things which come to us daily. Would we appreciate the beautiful summer days so much if we never had dark days? Even though we cannot be quite like the sun dial which registers only the sunny hours, we can see to it that the sunny hours are not forgotten when the clouds come and darken our way. They are sent for a purpose. If we never had any trials, troubles, sorrow or needs, what hard, unsympathetic creatures we would be. We need these experiences to make us sympathetic and compassionate with our fellowmen.

After all, we have so much to be thankful for; and when we really stop to think about it we realize what un-

grateful creatures we are. Let us name just a few of the blessings which we enjoy. Have we health? What a wonderful blessing it is and yet we take it for granted and do not think much about it until illness comes. Can we see with our eyes, and hear with our ears? Can we speak with our lips and walk with our feet? Have we a home with children and loved ones about?



Have we work to do, something to accomplish in the world? Have we friends upon whose sympathy and understanding and affection we can lean in hours of trouble and distress? Have we power within us to love what is lovely, to appreciate the beauty of the earth and the beauty created by man? Can we enjoy good music and can we be happy with a good book? Above all, have we faith, a firm faith in a living God who loves us and who will help us if we are deserving and will but seek Him? Of course, each one must answer these questions for himself. But in asking these questions we discover how much we have to be thankful for. So we joyfully sing in the hymn :

Count your blessings,  
Name them one by one ;  
Count your many blessings,  
See what God hath done.

How then can we show our appreciation for all the goodness which the Lord bestows upon us? Surely, by trying to live as revealed to us in the plan of life—the Gospel of Jesus Christ. That is the best way of showing our gratitude and thankfulness. In the Gospel there are two great commandments: “Jesus said unto him: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.”

(Matthew 22 : 37-39.)

It is at these harvest festivals, as well as at other times, that we express our thanks to God. In doing so we show our sincerity by acts of helpfulness to our fellowmen, because the true spirit of thanksgiving brings with it the spirit of giving. A desire fills our heart to share with others, especially with those less fortunate than we are, the good that has come to us. It is that feeling which makes the gift worth while. The poet Lowell has written it in these lines :

Not what we give, but what we share,  
For the gift without the giver is bare.

The Lord created the world and all the fruits thereof for us. For this let us be thankful and let us keep the doors of our hearts open—be considerate and helpful one to the other.

### BUILDING FUND CONTEST NEARS THE FINIS

BRANCHES are launching final drives for Building Fund contest prizes (£17 10s. posted by Dr. Ray M. Russell), since funds must be submitted to the Mission treasurer by January 15.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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THURSDAY, NOVEMBER 28, 1935

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## EDITORIAL

### ARE YOU SEEKING LIGHT?

**W**E recently had our attention called to a letter in which the writer said: "I have weighed it all up and come to the conclusion that the Latter-day Saints do not possess *all* authority or *all* truth." What kind of authority did the writer have in mind? Was it the authority of the Holy Priesthood? If a church possessed the Holy Priesthood would it not assert the fact and make it known to all who come within the sphere of its influence?

To speak with divine authority must not a man, of necessity, be called of God and be ordained by one having authority—that is, by one who himself had been authoritatively ordained? Was this not true of all who were called to the ministry by the Apostles of our Lord? (See Acts 6: 5-6; 13: 1-3; 14: 23; 1 Timothy 2: 7; 4: 14.) That Jesus called and ordained the Twelve and other ministers is made plain in several New Testament passages, among which see Mark 3: 14, Luke 10: 1 and John 15: 16. Possession of the Holy Priesthood—the authority to act for and in the name of Jesus Christ—is an essential and characteristic feature of the Church of Jesus Christ of Latter-day Saints. It is this Priesthood that gives validity to the work of the ministry of the Church. Without it this Church would be only another man-made church. This fact all informed saints understand.

The writer of the letter does not believe that the Church possesses *all* truth. This is freely admitted. It has never been claimed that it does. On the other hand, "we believe that God will yet reveal many great and important things pertaining to the kingdom of God." There are many things spoken of in scripture that we do not fully understand; for instance, the resurrection of the body. Just what changes take place in transforming the body from being mortal to immortal we do not know. God has never revealed this knowledge. So the "how" of the resurrection remains a mystery.

Nor does the Church deny that other professing Christian churches possess some truth. Surely they must do so and do some good, otherwise they would not continue. There are many honest, sincere people in them. But to be divinely established by direct revelation and the visitation of heavenly beings and to have the Holy Priesthood—possessions of our Church—are claims that these churches do not make. Hence there is a vast differ-



ence between the Church of Jesus Christ of Latter-day Saints and other professing Christian churches.

Again, all truth is a part of the great body of truth. "Truth is truth wherever found, on heathen or on Christian ground." From whatever source truth may come—heaven, the laboratory of the scientist, the brain of the philosopher, the observing eye of the truth-seeker or the experiences of ordinary human beings—it is still a part of the great body of truth and is God's truth. And the body of truth, as known to man, is constantly growing. No claim is made that the Church is in possession of *all* this truth. It is the plan of salvation—the Gospel of Jesus Christ—that the Church claims to possess. But no one is asked to accept this claim on the mere say-so of any advocate.

First of all, everyone is invited to make a full and careful study of the claims put forward by the elders of the Church, to investigate searchingly all the evidence available, and to avail himself of all the means that the Lord has provided to obtain knowledge. The Apostle James was divinely inspired when he wrote: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," if he asks in faith (James 1: 5). And the way of getting an assurance relative to His teachings was indicated by Jesus when He said: "If any man will do his will (the Father's), he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 17.) And how shall he know? In the same way that Peter knew when Jesus said: "Whom do men say that I the son of man am? . . . And Simon Peter answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew 16: 13-17.)

Thus the Lord in His mercy has provided a certain way for His sons and daughters to free themselves of doubt and get a sure knowledge of which of all the churches is His Church and which of all the teachings are His truths. To every one we commend the plan advised by Jesus and James, referred to above. This is not man's faltering plan but God's safe plan.—JOSEPH F. MERRILL.

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### DISTRICT CONFERENCE NOTICES

NOTTINGHAM district conference will be held in Queen's hall, Silver Street Leicester Sunday, December 1, sessions beginning at 10 a.m., 2:30 p.m. and 6:30 p.m. A social and concert will take place in Leicester branch hall, Great Central street and All Saints Open, the preceding Saturday evening. President Joseph J. Cannon will be in attendance.

Convening December 7-8, Norwich district conference will be held in Lowestoft branch hall, 20 Clapham road, Lowestoft. The Saturday social will be held in Conservative rooms, Raglan street, Lowestoft.

## LEADERS IN THE MISSION

### President Norman Dunn of Birmingham District

By ELDER STEPHEN R. MURDOCK

**A** TROPHY case containing athletic prizes, 16 first class and nine second class certificates for leading and training school choirs and certificates attained in examinations on various scientific subjects; the position of first assistant master of Ilmington road school of Birmingham; the office of president of Birmingham district of the Church of Jesus Christ of Latter-day Saints—these are some of the treasured possessions of President Norman Dunn.



PRESIDENT DUNN

They have come to him as a result of constant work. He believes that "activity is life; stagnation is death."

Born June 6, 1882, amidst the pleasant and peaceful surroundings of Cookley, a small village near Kidderminster, Worcestershire, President Dunn has been one of intense activity from the beginning. He was the seventh child of Elias and Mercy Bingham Dunn. Week days at village schools and Sundays at the Church of England, and occasionally Nonconformist, services and "Band of Hope" activities all helped to shape his character. At the age of 14 years he decided that his aim in life would be to teach and train youths, although free education at secondary schools was not available.

As a youth, out-door activities naturally appealed to him most. They included not only cricket, football, swimming in the mill stream, playing "Red Indian," bird-nesting and skating in the winter, but arduous days of gleaning in harvest fields and orchards.

For five years Brother Dunn attended Kidderminster School of Science and Art. Apprenticeship as a pupil-teacher in those days meant "teach all day and study all night." Money was scarce and books were expensive. On one occasion Norman fractured the humerus in an elbow joint, when forty miles from home. In order to avoid involving his parents in cost for surgical treatment, he cycled home without attention and then visited his club doctor, who made no charge. All through his life he has sacrificed and worked for his goal—a teacher of human souls.

A great influence at this period of his life was his admiration for Colonel (as he was then called) Baden-Powell, whose heroic and resourceful defence of besieged Mafeking in the South African war stirred every British boy. Lord Baden-Powell has been actively engaged in training and developing youths, and naturally such a character would be the ideal of Norman Dunn.

Bible stories impressed Brother Dunn from early days, first as a scholar and then as a teacher in the Church of England school, St. George's of Kidderminster. At 14 years of age he was a first class diocesan scholar and he later won first class bishop's and archbishop's certificates.

### Birmingham District

THE region now embracing Birmingham district has been one of the richest fields for Latter-day Saint gleanings in all the world. During 1840 Wilford Woodruff converted 1800 souls in eight months in the territory of Herefordshire, Gloucestershire and Worcestershire, a large portion of which is in present-day Birmingham district. Elder Theodore Turley, travelling steerage with Elder Woodruff in their voyage to Britain in 1840, carried the Gospel to the City of Birmingham, and early in 1841 Heber C. Kimball organized Birmingham conference, with Elder Alfred Cordon as president.

History was made in Birmingham district last Whitsuntide (June 8-10) with the holding of the first Mission-wide M. I. A. conference in Kidderminster.

Handsworth, Kidderminster, Northampton, Nuneaton, Sparkbrook, Tipton, Wolverhampton and Rugby branches comprise Birmingham district today.--W. J. A.

When he was 19 years of age he gained admission to Salfley Diocesan Training college (now part of Birmingham university) by virtue of a King's Scholarship.

Showing an aptitude in a wide field of subjects, he received a first class Board of Education certificate and eventually became recognized as a fully qualified teacher. In 1920 he was signally honoured with admission to the Royal Society of Teachers. He has since been teaching.

The present headmaster of Ilmington road school, Birmingham, said of President Dunn :

Of his willing work here I cannot speak too highly. A conscientious and painstaking gentleman, he has exercised a tremendous influence for good among the lads in this school and on the Municipal Housing estate which it serves. As a teacher I have always found him to be thoroughly efficient, well-prepared and keen to bring to a successful conclusion anything he undertakes.

He handles this large school (420 senior boys) in a capable and efficient manner and is courteous and helpful in dealing with parents and visitors.

President Dunn has always loved sports. He played in his first league soccer match with mature men when he was only 14 years old, and was playing keenly in amateur league matches at the age of forty. He still coaches the game. Winning his college half mile and missing the Victor Ludorem cup by a narrow margin, he has an enviable record in long distance running. He was first of his club in the Midland junior championship and later was champion of the Kidderminster Harriers' Athletic club. He has also won medals in cycle racing.

Training school choirs for musical competitions has been another pastime where careful and prayerful plodding has brought satisfactory results. His 16 first class certificates include first place in Midland contests and in mixed school choirs. He also possesses a "City of Birmingham Choir" banner.

In 1911 he married his sweetheart of so many years, Florence Bradsell. They now have four children: Faith, 19; Melvin



Westwood, 15; Kathleen Margaret, nine, and Basil Heber, six. One child, Norah Bingham, died in 1922 at the age of seven years. Sister Dunn has been president of the Relief Society in Handsworth branch for approximately 13 years. The Dunn home houses a model Latter-day Saint family. Family prayers are engaged in every morning and night. Each one takes his turn in leading. One feels the beautiful spirit of the home as one enters.

But how did Norman Dunn find the Gospel of Jesus Christ? In 1906 two travelling elders, David Ure and Samnel Ward, called at the Elias Dunn home in Lea street, Kidderminster. Some of the Dunns were immediately impressed with their teachings. Robert L., now Kidderminster branch president, joined the Church a year later, but Norman was not convinced at the time. A period of doubt toward his own church gradually developed and for a year or two he groped in darkness, from which he thankfully emerged in 1913. He was baptized September 28 of that year, at a time when he was head of a small Church of England school. He had prayed for guidance and was shown in a dream exactly where to go. Before entering the army in 1916 he had numerous warning dreams, one of which foretold his meeting his brother, Robert L., in a town where peace celebrations were to be taking place. This was literally fulfilled on Christmas day, 1918, in France.

Brother Dunn was sustained first counsellor in Handsworth branch presidency in 1923 and was branch president for three years prior to his becoming district president April 14, 1935. His counsellors are Brother George Ernest Hunter, first, and Brother William St. John Yates, second. In addition to these administrative positions, President Dunn has taught an adult Sunday School class for nearly 12 years, been chorister and assistant organist in the branch and district for nearly as long and has acted as leader of Priesthood and M. I. A. classes.

"The historian's test of a man's greatness is not what he accumulated for himself, or, what did he build up to tumble down at his death, but: Was the world made better because he lived?" By this test, President Dunn is a successful man. He has influenced and moulded characters of youths. He is father of a happy and God-loving family. Surely he is helping to make this world a better place than he found it.

## PERSONALITY IN RELIGION

*(Concluded from page 756)*

of trust in God. If in years to come the virtues of the old ring shall reappear among your children's children, then, once more come to this judgment seat. One greater far than I shall sit upon it and decide."

How many of us are willing to put all quibbling aside and quietly accept the challenge to improve our own lives? In undertaking this important and profitable task, each one needs to begin without delay just where he finds himself and gradually substitute better habits and attitudes for those that are meagre and degrading. Something like this is the heart of the Gospel message as presented in Mormonism. It is the thing for which we should all co-operatively strive.—(Adapted from an address delivered over KSL in Salt Lake City, September 22, 1935).

## LEEDS DISTRICT CONFERENCE

"YOU can't be a cynic if you know the whole plot. This life is only one act, neither the first nor the last, of the drama of life." Building his remarks around those words, President Joseph J. Cannon thrilled a gathering of 237 saints and friends at Leeds district conference in Westgate hall, Bradford, Sunday, November 17. President Cannon explained that cynicism evidenced in modern art and literature was caused by a lack of the consciousness of the glories of eternal life. Other speakers during the evening were Dr. James Lloyd Woodruff and his daughter, Sister Constance Woodruff, of Los Angeles.

The M.I.A. slogan, "We stand for Spirituality and Happiness in the Home," was theme of the afternoon session. Taking part were Sister Daisy Waite (Bee-Hive), Brother Thomas Moss (Boy Scout), Sister Florence Butterfield (Gleaner), Sister Ethel Smith (Adult Mother), and Brother Edgar Mallinson (Adult Father). They were directed by Sister Marie Craven. Elders

Kenneth Cropper, Spencer J. Klomp, and Alma M. Porter and Sister Elizabeth Cornwall, Mission Primary supervisor, spoke. Speakers at the morning meeting, which followed the testimony services, were Supervising Elder John L. Van Orman and Elders A. Leslie Derbyshire, Rodney J. Shirley, Theron L. Labrum, Albert G. Hunt and Ervin M. Skousen.

The Mission M Men quartette sang at each session and Sisters Annie Wigglesworth and Nellie Butterfield sang a duet and Brother George Fearley a solo in the evening. Morning services were conducted by Brother Herbert Walker of the district presidency, and District President George W. Laycock conducted the afternoon and evening meetings.

Boy Scouts and Primary children, directed by Sister Eliza Somerson, presented a Saturday evening programme, which was followed by a social planned by Elder Elvon G. Jackson and Sister Elizabeth Cornwall. The Gleaners served refreshments.



## NEWS OF THE CHURCH IN THE WORLD

**Sabbath** services at the San Diego International exposition were held under the auspices of the Church of Jesus Christ of Latter-day Saints in the House of Hospitality November 9. Hundreds attended the meeting, the only religious services on the fair grounds during the day. Elder John A. Widtsoe of the Council of Twelve Apostles, who is conducting courses in religious education at University of Southern California, was the speaker, and Exposition officials gave the event generous publicity in California newspapers. The fair closed two days later.

**Illustrated** lectures on Mormonism have been presented before students and faculty of University of Strasbourg, Alsace (France) during the past few months by Elders James G. Anderson and Gerald J.

Anderson (twins) of Swiss-German mission. Supplementing their remarks with film strip and slide pictures, they gave three lectures ("The Book of Mormon," "Utah—Wonderland of America" and "Latter-day Saint Church History") before students of the Faculty of Letters, who represented 15 nations. Eight other lectures were given in homes of students and professors. They distributed thirty copies of the Book of Mormon, five copies of *Essentials of Church History* and several pamphlets in the vicinity of the University, in which Germany's famous poet, Goethe, once studied, and France's illustrious scientist, Pasteur, formerly taught. Elders Anderson recently visited London en route to their Price, Utah home, after spending 41 months in the mission field.

## OF CURRENT INTEREST

**Salt**—In its "Science and Medicine" column, *Literary Digest* magazine (October 19) publishes a full-page, illustrated article on "America's most famous inland sea"—Great Salt Lake in Utah. According to the author, evaporation is drawing water out of the world's largest salt lake faster than drought-choked natural channels can bring it in, with a result that the lake's level is lower than ever before. The saturation point has been reached and salt is settling in a thick, glassy-like cake all over the bottom. The article points out that the lake has always been so salty that a person could not sink in it, but now one can float in the water though weighted with twenty pounds. Further, the article says of the region around the lake: "The first settlers were the Mormons, driven by religious persecution from Nauvoo, Illinois. The vanguard of these hardy builders of the West under the leadership of Brigham Young, reached the Great Basin on July 24, 1847."

**Nations**—Events of world-wide

interest have arisen on horizons scattered over the globe during the past fortnight. In the Far East Japan moved to set up an independent state as it did in Manchukuo, in five northern Chinese provinces, rich in coal and iron deposits, while United States established home rule in the Philippines, with provisions for independence in ten years time. In Ethiopia, Italian forces press on toward Addis Ababa, Abyssinian capital, under the command of General Graziani, who has replaced 69-year-old General Emilio De Bono as chief of the invading troops. In Britain the death of Admiral of the Fleet Earl Jellicoe, aged 75, is mourned. He died November 20 of pneumonia developed from a chill contracted at the Cenotaph Armistice ceremony nine days previous. He was Commander-in-Chief of the Grand Fleet during the first two years of the Great War, directing the Fleet in the historic Battle of Jutland. In Cairo, Egypt riots, aimed against Britain's refusal to extend home rule concessions, have gripped the city.

## FROM THE MISSION FIELD

**Appointments**—Elder Eargle C. Harnsen was appointed British mission publicity director November 2; Elder John P. Gleave was named Hull district supervising elder November 15, and Elder Ervin M. Skousen was chosen Leeds district supervising elder November 18.

**Releases**—Elder Kenneth F. Cropper was honourably released November 15, having laboured in Nottingham and Hull districts (supervising elder of the latter); Elder Gordon K. Ashley, who has laboured in Birmingham and Bristol districts (district president and supervising elder of the latter), was honourably released November 13, and Elder John L. Van Orman was honourably released November 18, having laboured in Portsmouth, Ulster,

Norwich and Leeds districts (supervising elder of the latter). Elder Cropper returns to his Midvale, Utah home and Elders Ashley and Van Orman to their Montpelier, Idaho homes.

**Doings in the Districts: Birmingham**—Northampton branch was recently honoured with a visit from the Latter-day Saint Harmony Four. On Thursday, November 7, they sang before 24 Primary children (all but one non-members) and in the evening furnished numbers at a cottage meeting at the home of Branch President William G. Bennett.

Scoutmaster Bertram H. Stokes and Assistant Scoutmaster Dennis F. Collins of Kidderminster branch troop received warrants from Dis-



trict Commissioner Captain Bache on the occasion of the annual meeting of Kidderminster district. The Latter-day Saint troop was highly commended by the District Scoutmaster.

Kidderminster Cooperative hall, scene of June conference gatherings, was again thronged with saints and friends on the occasion of the M. I. A. Hallowe'en party, November 2. A feature of the programme was the appearance of Merlin (Brother Arthur McGilvray), King Arthur's wizard, who arrived complete, with a shroud of clanking chains to the accompaniment of sepulchral groans and shrieks. Acting as master of ceremonies, he invoked a spirit of mirth and merriment. Other high spots of the evening were Elder John Ridge Hicks' ghost story and dancing under the direction of Supervising Elder Stephen R. Murdock.

**Manchester**—Supervising Elder Keith L. Freeman and Brother Harold T. Pardoe of Manchester branch were guest speakers at Gorton unit of Toc H club Tuesday, October 29. Following the meeting Elder Franklin W. Gunnell was invited to lecture before the group on the Word of Wisdom in the near future. Brother Pardoe previously spoke before Levenshulme unit of Toc H.

Rochdale branch M Men sponsored a masquerade ball in the Carlton ballroom Friday, November 1, Supervising Elder Keith L. Freeman acting as master of ceremonies. Appropriate Hallowe'en skits added to the affair, attended by 381 per-

sons. Hundreds of others watched from the Carlton balcony. Apples, doughnuts and grapefruit punch were served.

"A Village Wedding" was theme of a Hyde branch Relief Society concert in the branch hall Saturday, November 9.

**Bristol**—President Joseph F. Merrill and Sister Emily T. Merrill were speakers at Bristol branch services in Kingsley hall Sunday, November 17. President Merrill talked on the subject, "A Pleasant Way of Life for the Dissatisfied Person," and Sister Merrill told some inspiring stories of her personal experiences in the Church. Branch President William Collins conducted the services, and among the fifty persons assembled were District President Herbert S. Millard and Elders Murrell C. Ballantyne, Rex B. Blake and C. Van Noy Stewart.

**Newcastle**—At ceremonies in Sunderland branch hall Saturday, November 9, the following persons entered membership:

Rosalie Maureen Walker, baptized by Brother Arthur Finlay and confirmed by supervising Elder J. A. Marcroft; Albert Atkinson, baptized by Elder Marcroft and confirmed by President Joseph F. Merrill, and Constance Parkes, baptized by Elder Marcroft and confirmed by President Joseph J. Cannon.

**Scottish**—Glasgow branch Sunday School and M.I.A. combined to sponsor a Hallowe'en party at Masonic hall Tuesday, October 29. Sixty guests sat down to a supper by candlelight, followed by a con-

### Your "Star"

FOR 95 years the *Millennial Star* has been a silent but effective messenger of the restored Gospel. The oldest periodical of the Church, it serves a large family of readers living in virtually every county in England. In addition, it weekly enters homes or offices in 27 different countries, extending over six continents. Since James Foggo began printing the *Star* 35 years ago not once has it been tardy in publication.

Travelling elders in the British mission are finding a new service for the *Star*. Only a few months ago Scottish district elders began tracting with it. At first they ordered only a few extra copies. Already Elder Fred Glade, circulation manager, has received from Supervising Elder Roscoe G. Ward of that district his order for 200 copies of December 5 issue.

cert. Sisters Jessie and Margaret Thompson contributed a vocal duet, Brother Jack McKay, banjo selections, and the Mission M Men quartette, several numbers. Elder Elvon G. Jackson conducted games.

**Leeds**—An Hallowe'en ball was held under the auspices of Bradford branch M Men and Gleaners in the branch hall Saturday, October 23. Special numbers included accordion selections by Mr. Cecil Fowler and classical dances by Miss Marion Braithwaite.

The Mission M Men quartet provided a musical programme before Leeds branch M.I.A. in the branch hall Thursday, November 14.

**Liverpool**—Burnley branch Y. W. M. I. A. sponsored a social and supper in the branch hall Saturday, November 9. Thirty guests were served.

**Norwich**—A genealogy group was organized at Thurlton branch conference Sunday, October 27. Branch President Christopher Fairhead conducted the services and Supervising Elder Rex A. Skidmore

and Brother John F. Cook of the district presidency spoke.

North Walsham branch conference was held in the home of Brother and Sister James Loads, 88 and 89 years of age, respectively, Sunday, November 3, under the direction of Branch President Alfred Woodhouse. Among the speakers were District President Alfred Burrell, his first counsellor, Brother John F. Cook, and Supervising Elder Rex A. Skidmore. The conference theme was "Salvation For The Living and Dead." Sister Lily Woodhouse rendered a vocal solo at the evening session. Brother Percy Durham was ordained to the office of teacher at the morning session.

**Personal**—Approximately 100 members and friends of Burnley branch were recently entertained in the branch hall at the wedding of Brother Ernest Cook and Sister Marion Hollinrake, who were married in St. James church, Burnley, September 28. Following their marriage, they received a blessing from Branch President John R. Moore.

## DEATH

**MANTON**—Brother Thomas Manton, 32, an active member of Middlesbrough branch since he joined the Church 12 years ago, passed away at Holgate hospital, of Bright's disease Sunday, November 10. He is survived by his wife, Rosa Raper Manton, and a son, Ronald Selwyn,

two. Funeral services were held at Linthorpe chapel November 13. Elder Clair M. Aldrich and Brother Thomas Rudd of Skelton branch spoke, and Supervising Elder John Arval Marcroft dedicated the grave in Linthorpe cemetery.

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